

Light.

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTI MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The crowded and enthusiastic meeting of Spiritualists at St. James's Hall, on the 11th, leads to a hope that the urgent matters of business then brought forward may be successfully dealt with. It is vitally important that Spiritualists should fully realise that we have come to a crisis in the history of this Journal, and of the Alliance, when prompt and decided action must be taken. A full statement of the proposals of the Council of the London Spiritual Alliance, as explained by the President to the meeting, appears in this issue. But as there are, no doubt, readers of "LIGHT" who were not at the meeting, and as, moreover, everyone does not always peruse circulars and documents the object of which is to ask for a contribution of money, with the care that these appeals unquestionably deserve, I will venture to repeat very briefly what is required.

First of all there is no question as to the vitality of the Alliance. The financial report which will be submitted to the next meeting of members in January, will show that the expenses are well within the margin of income. The projected work of the next year can be carried out without any risk of incurring liabilities. The usual meetings, which are so popular, will be continued. (Mr. C. C. Massey, by the way, is the speaker at the next.) The work of the Experimental Research Section flags only from the inability of the Council to find mediums to carry it on. This difficulty they hope to overcome, and will spare no efforts to make the work successful. It is greatly to be desired that any who can at all help in this direction will at once communicate with the President or the Hon. Sec., so that all avenues of investigation may be utilised. The work of banding together home and foreign societies, which may so desire, is being carried out, and time alone is needed to mature the plan, which has already received so wide an acceptance. There is, therefore, no question as to the prosperity and efficiency of the Alliance.

But it is imperative for the Council to progress, and to undertake fresh responsibilities. The state of affairs is urgent, and the inability of the editor of "LIGHT" any longer to continue the unremunerated services which he and his predecessor have given ever since the foundation of the paper, forces on the consideration of the best means of meeting the difficulty so presented. I do not believe there exists any real difficulty in again raising the sum required

for the carrying on of "LIGHT." The money has always been forthcoming, and no doubt it would again be raised. But the Council, I think very properly, have decided that it would be a public advantage that they should have the control of the paper, which is the organ of information as to their proceedings, and that they should direct and manage it as the agents of the Eclectic Publishing Company, whose property "LIGHT" is. There is no reasonable doubt that an equitable agreement could easily be made to this effect without expenditure of money, and without incurring risk. If these preliminary steps are taken, they appeal to the Spiritualist public to raise a sum necessary not only for the sustentation of "LIGHT," but also for rent of editor's office and for his salary.

It will be matter for consideration, when the requisite sum is raised, how it may best be applied. But it is certain that a sum of money not short of £500 will be needed in order adequately to carry out the plan in its fulness. It is also desirable that the business of the Psychological Press, belonging to Mr. J. S. Farmer, should be carried on for the future under the direction of the Council. This would be easily arranged. The books could be taken at a valuation, and the rent of the room (£60 per annum) is all the additional outlay absolutely needed. A total sum of £600 would cover everything that the Council contemplates. I entertain a conviction that the work will not be allowed to fail for want of a sum so well within the resources of the body of Spiritualists who constitute the London Spiritualist Alliance. It needs only that *everyone should do what he can*. It is very undesirable that a public work should be dependent on the generosity of a few wealthy persons. It behoves us all to bear our share of the burden. It is also very undesirable that work of this character should be laid on the willing shoulders of a few self-sacrificing persons, who not only labour without remuneration, but who are left to raise, by any available means, the money absolutely necessary to carry on what they are attempting to do. Success is crippled by such neglect; work that would otherwise be done with zest becomes onerous and burdensome; and much that might profitably be done is perforce left unattempted.

The Council asks with reason that a reply to their appeal shall be made within a month, so that they may know with what funds they start the new year; what they may hope to undertake; what part, if any, of their proposed work they must abandon. For myself I do not hesitate to say that if the money be not raised a great opportunity will be lost, wasted, thrown away. I am personally able to turn to other work for Spiritualism that lies ready to my hands. The publication of some books which have been long projected has been delayed for a long time by the fact that other duties in connection with Spiritualism have absorbed all my available time. The weekly "Notes by the Way"; a vast correspondence; many other calls in connection with the Alliance—all this is more than enough work for one man, and it is but a portion of the work that I discharge. It is reasonable, then, that I should ask definitely what Spiritualists will do to sustain this work; and that the Council of the Alliance on their part should similarly desire to know what funds they

will have entrusted to them. On the answer given depends the whole future of Spiritualism in London, so far as it is bound up with the Spiritualist Alliance. And in so saying I am very far from desiring to ignore or make light of other work that is being or has been done in a similar direction. The field is large, and the labourers are so few that each has ample room. What we want is not apathy, jealousy, and discord, but zeal, energy, and unity of action.

“M.A. (OXON).”

INCIDENTS IN THE LIFE OF MADAME BLAVATSKY.

A new book by Mr. A. P. Sinnett, *Incidents in the Life of Madame Blavatsky*, has just been published by Redway.* Though the title does not claim for the work the character of a complete biography, it is nevertheless a tolerably comprehensive memoir, dealing very fully with Madame Blavatsky's early life, and accounting for every year of that life's eventful progress up to the present time, though necessarily passing lightly over the periods devoted to occult initiation. In his preface Mr. Sinnett boldly says:—“If this narrative is to be disbelieved, I defy any critic to put forward a plausible hypothesis to explain the concurrence of testimony by which it is supported. We find the friends and relations of Madame Blavatsky's youth relating endless experiences of the psychic wonders attending her childhood. We find friends of diverse nationalities with whom she has come in contact at different times, in different parts of the world, bearing testimony to the overwhelming marvels they have witnessed. We trace the records of her wonder-working attributes in the newspapers of Russia, America, and India. . . . What is to be done about an *impasse* of this kind? Here is the problem in the volume before us—the outline of Madame Blavatsky's life, substantiated by a multiplicity of guarantees. Critics may ignore it, pass it by on the other side, laugh at it without a pretence of argument—as if they were magpies of the Australian bush, of the species known as the ‘Laughing Jackass’—but they cannot honestly face it and escape from admitting that the limits of natural possibilities are *not* coincident with any code of Nature's laws passed with the imprimatur of orthodox opinion up to the year 1886.”

WE continue to hear of the resignation of several prominent persons from the Society for Psychical Research.

ON Sunday, November 21st, Dr. William von Swartwout, “President of Columbia University,” will lecture on “Spiritualism: True or False,” at the Progressive Hall, Johnson-street, Notting Hill. Service commences at seven.

THE *Newcastle Chronicle* has received a large number of letters upon Spiritualism from its correspondents, and they claim that their principles are elevating and beneficial to humanity, a fact of which anyone who has at all studied the subject must be aware.

A PAPER was read by Mr. W. O. Drake, at the Westbourne Park Baptist Church, on Sunday last, on “Need we Trouble about Death?” the Rev. J. Clifford, M.A., being in the chair. An interesting discussion followed, in which Mr. Drake, as a Spiritualist, maintained all that Spiritualism teaches.

WE have a few copies remaining of the special number of this journal for October 16th, which can be supplied at ordinary rates. As it contains such a vast amount of testimony from eminent persons it is an excellent opportunity to distribute those still left for proselytising purposes.

MR. REIMERS, who is well-known in this country for his investigations in Spiritualism, was announced by the last mail leaving Adelaide to deliver a lecture on the three sections in the kingdom of music—the sensual, intellectual, and spiritual, in parallel with mind, body, and spirit, winding up with local references for the culture of the highest standard, and answering short questions before a short concert at the conclusion. Mr. Reimers seems to be promoting inquiry into Spiritualism in Australia.

THE London Lodge of the Theosophical Society has made a forward step in its career by the establishment of a permanent office and meeting-room for its members at 15, York-street, Covent Garden. An occult library is in process of formation there, and the room, which has been rented and fitted up by the Society, is open to members for the purposes of reading and conversation every day. On Wednesday evenings members are at liberty to introduce friends. All inquiries concerning the Society, addressed to any of its officers, should in future be sent to York-street.

* Can be obtained of the Psychological Press, 16, Craven-street, Strand.

PLANTS AND MAGNETISM.

BY DR. CARL DU PREL.

TRANSLATED BY “V.”

(FROM *Ueber Land und Meer*, No. 46 (1886).)

When in the year 1784 the Academy of Science in Paris was commissioned to inquire into Mesmer's system of animal magnetism, two subjects were treated of; the first being whether, according to Mesmer's theory, an aura or matter streaming from the human organism could by means of magnetism be transferred to another organism; and the second the results produced through magnetism.

Mesmer's theory was utterly rejected; not that the effects of magnetism were denied, but they were ascribed to the imagination of the person magnetised. It is true that later on the Academy reversed this decision, and in a copious report in the year 1831 expressed the opinion that many effects of magnetism were proved to be quite independent of human imagination, and must, therefore, be the result of some objective cause. Although this report was the unanimous conclusion come to by eleven physicians, after five years spent in inquiry into the matter, it brought forth so little fruit, that when in recent times the Dane Hansen gave his performances of magnetism, imposture and deception were still as-before suggested. It was only when influential voices were heard to speak in favour of the reality of these phenomena, that research began to turn in the direction of hypnotism, but it can by no means as yet be considered as decided conclusively.

Instead of assuming the existence of some peculiar magnetic “stuff” or emanation, it would be better to speak of a magnetic agency, which, like heat and light, perhaps only proceeds from a special kind of motion of the æther, which is spread throughout nature, and which is modified in the human organism. The reality of this magnetic agency could, however, only be proved, firstly, by its being perceptible to the senses; secondly, by its being communicated to inorganic objects, from which, under such conditions, certain effects must proceed; and, thirdly, by its transference to such organic bodies as could not be subject to the suspicion when the phenomena took place, that the latter were due to the imagination of the magnetised body. With regard to the first point, I will only shortly refer to Reichenbach's experiments,* which proved that the magnetic agency became visible to sensitives and somnambulists in a dark room. I must defer till some other time speaking of the second point, and will only here treat of the third. It is impossible to ascribe the effects of magnetism to a subjective cause, that of imagination, when the transference of the magnetic agency to plants is established. If certain results can be shown to occur with regularity by the magnetising of plants, the existence of an objective cause of the magnetic phenomena must be considered proved. The effects which are noticed in plants when magnetised are connected with their growth, but may differ in kind. Thus the process of growth may be slower, but in favour of a stronger development of flowers and fruit, or the flowers may be smaller with an increase of the seed vessels, or the growth may be more rapid without any influence on the blossoms being perceptible.

Reichenbach's experiments have likewise shown that the magnetic agency made visible to the sight in a dark room is both received by plants and given out by them in the phenomena of od-luminosity. He says that all persons who are sufficiently sensitive to perceive the od-light in a dark room, can see it not only issuing from human beings and inanimate objects, but likewise from plants. They see a weak od-light stream from flowers and plants in pots, which becomes stronger when a person grasps the flower some inches below the blossom with the right hand fingers.† In his experiments to confirm the action of magnetic passes

* Reichenbach: *The Sensitive Person*.

† Reichenbach: *The World of Plants*.

upon plants, the result, as far as regards the od-light, was exactly the same as in the case of animal organisms.* He says in his great work, "I brought some pots with flowers in bloom to Fräulein Zinkel in the dark room. She immediately saw the whole plant illuminated, especially the flowers, which were verbenas. I have shown that as a rule flowers are od-negative. If she touched a flower-stalk with her right-hand fingers the flowers became more luminous; they were surcharged with corresponding od, and the experiment was analogous to that in which a right fore-arm is stroked in an upward direction by a right hand, when, as I have before shown, the result is an increase of the bluish od-flame from the fingers. If she held the right-hand fingers immediately over the corolla, the light from the flower became extinct, just as two corresponding hands extinguish each other's light when the points of their fingers come in contact. If she stroked the stem upwards towards the flower with her right hand, the flower became luminous, a similar effect to that produced by passes, which bring forth luminosity; did she, however, touch the flower itself, the light became extinct just as it does with the fingers when they are touched. If she stroked the stem downwards from the flower the flower became invisible, just as strokes beginning backwards from the points of the fingers leave the latter in darkness. So a right hand acts upon a flower and stalk with regard to light and passes exactly as upon another right hand and arm."†

If the magnetic agency is only visible to sensitives in a dark room it is otherwise with persons who have been placed in a state of somnambulism by magnetic passes, and is visible to them likewise without the dark background from which the odyllic luminous appearance stands forth.

Once when Tardy de Montravel took a walk, accompanied by his somnambulist subject, he magnetised a tree at a distance of twenty paces. She saw the magnetic agency stream from him towards the tree, every branch and leaf becoming luminous. Likewise she saw a stream of light pass from the tree to the magnetiser, and described the difference between this and the first.‡

A magnetiser was told by a somnambulist that she could pass by no magnetised object without being sensible of it; he took her out of doors towards a tree, of which he had magnetised one branch, and, as if unintentionally, led her by the tree. She was singing and talking, but suddenly cried out and hid her face, because it pained her to look at the bright light which she saw issue from that one branch.

If any doubts remain in such cases, the uncertainty vanishes if magnetised plants show certain results when compared with others.§ Mesmer remarked that a tree which he had magnetised kept its leaves longer, and put them forth in spring earlier than others, and since magnetic power is possessed by everyone more or less, I have little doubt that if my readers would make a great number of such experiments, favourable results might be told of some of them. No doubt frequent failures would take place, as in my own case the magnetic power has proved too small in other instances for me to attempt this somewhat tedious experiment. If any of my readers, who by this process obtain proof of their magnetic power more readily than by experimenting with human beings, would kindly communicate the results to me through the medium of this journal, an approximate per centage of scientific value might be arrived at.

According to the experiences of Professor Clemens,|| plants are very sensitive to the effect of æther, and can

likewise be chloroformed; therefore, it may be expected that they will also be susceptible to magnetic treatment. Dr. Dugnoni tried magnetism upon a peach tree, which had never brought fruit to perfection; in the first days of October it always withered and dropped off. He chose one from the five peaches which the tree bore, and magnetised it daily for a fortnight about twenty minutes. While the other peaches fell off as usual, the one which had been magnetised began to colour at the end of a week, and when it was ripe it was so much the admiration of everyone for its size and beauty that the gardener was begged for grafts from the tree. Professor Ennemoser, in the presence of his friend, Professor Rees, of Esenbeck, and of the gardener, Sinning, planted at Boron, on May 2nd, 1821, French beans, sweet peas, oats, and nasturtiums in the same plot of earth and the same aspect, only at a little distance apart, and arranged them so that of each species an equal part should be watered when necessary with magnetised and the other with ordinary water. On May 10th the first shoots appeared through the earth, but they were those of the non-magnetised beans and peas and a few oats. Scarcely a trace of the magnetised ones was visible. On May 9th he planted samples of all the same species except the nasturtiums, without giving them any water, only he magnetised half the seeds before sowing them. On May 12th they were all above ground, but those which had not been magnetised were still the most forward. Thus the non-magnetised beans had already four leaves while the magnetised ones had none. On May 15th the same progress was observed; the non-magnetised beans already showed shoots while the magnetised were scarcely clear from the husks. The nasturtiums developed somewhat later, but in a similar manner. Those which had been sowed in the second way seemed to come up about equally. When the time of flowering arrived, the non-magnetised plants again were the most forward, the stalks and the flowers were larger but paler coloured than those of the magnetised ones; those of the second experiment kept about the same till July 8th, but from that time the plants which had been magnetised in both ways were evidently finer, larger, and brighter in colour than the others; and this was especially the case with the oats, beans, and nasturtiums. Those plants magnetised in the second way described, without being watered, could be readily distinguished from the others both by the darker colour of their leaves and by their finer blossoms. During the time of ripening the non-magnetised plants seemed to get on quicker, but to possess less power, and when at last the seeds were gathered at the same time the real difference between both kinds first appeared. The seeds of the magnetised plants were much more perfect, larger, and far heavier in weight, but only a portion of them more numerous than those of the non-magnetised ones.

Almost the same result was obtained in experiments with plants in pots, only the difference in this case was more frequently apparent, because the foreign influence was less inevitable and the freedom of development was more impeded. Ennemoser gives the following results of his experiments: firstly, that magnetism greatly strengthens the process of vegetation in plants, in consequence of which the rapid ripening is kept back, a matter of much importance in spring for their ultimate perfection; and further, that the blossoms are not put forth so luxuriantly as they are thriving in health, fulness, and colour; secondly, that the main aim of plants, the seed formation, is assisted by magnetism and brought to a much better and richer produce, which might be of great advantage in the case of corn, vegetables, and fruit.

(To be continued.)

THE steady and increasing circulation of "LIGHT" makes it an excellent medium for advertisements.

* Reichenbach: *The World of Plants.*

† Reichenbach: *The Sensitive.*

‡ Tardy de Montravel: *Essai sur la Théorie du Somnambulisme.*

§ Tardy de Montravel: *Suite du Traitement magnétique de la Demoiselle N.*

|| Dupotet.

CAN MINDS HOLD INTELLIGENT COMMUNION DURING SLEEP?

(FROM *Mind in Nature*.)

The following article was published in the *Brooklyn Eagle*. On writing to the editor to know if the report was verifiable, the following reply was received:—

Brooklyn, October 17th, 1886.

DEAR SIR,—The article in the *Eagle* to which you refer is a narrative based on my recollection of events which happened nearly twenty years ago.

They occurred substantially as I related them.

The only thing that could affect their value would be the suspicion of collusion between the ladies in question, and I have every reason to believe that no such collusion took place.

Very respectfully,

GEO. D. BAYARD.

Science has rarely ventured to invade the wonderland of dreams. It is common to think that a perfectly healthful sleep is undisturbed by any such symptoms of mental perturbation. When we dream, according to the generally accepted notion, it is a sign of some physical disorder. The liver is a poet, or an orator, or a statesman, or a lover, if it is diverted from its natural functions and permitted to visit the realm of slumber. An untimely Welsh rarebit, midnight lobster salad, an ear of underdone corn, or an indigestible steak may emancipate that organ and thus explain the phantasmagoria of dreams.

But there is another aspect of the subject in regard to which science is less confident—which it does not, in fact, pretend to understand. No local organic derangement could have furnished Condorcet in his sleep a key to the solution of the difficult problem that had defied him during his waking hours. Dyspepsia might have awakened in the imagination of Tartini the strains of the "Devil's Sonata," but it never could have aided a mathematician with a suggestion of any new use of the differential calculus. It has unlimited poetic possibilities for the sleeping mind, but it despises the utilitarian arts and sets up no claim to solid acquirements.

Sir Benjamin Brodie, whose *Psychological Inquiries* are probably the most interesting and instructive contributions to the discussion of the subject of dreams from the standpoint which he takes, holds that it would be presumptuous to deny that they may not answer some purpose beyond increasing the activity of thought during our waking hours. His reluctance to dogmatise is an acknowledgment that in his opinion there may be an office for them in the soul economy which future experience and investigation will fully reveal. Lord Bacon himself has confessed that, although the interpretation of dreams is mixed with numerous extravagances, it is not impossible that we shall find in them the evidences of the existence of a natural law, of the exact relations and operations of which we are at present totally ignorant.

I make these reflections for the purpose of introducing an account of a dream phenomenon that is within my own personal knowledge, and that cannot be accounted for on any theory or explanation made by Carpenter or Brodie, or any other authority with whom I am familiar. The year 1867 was one of unusual gaiety in Europe. It was the year of the Paris Exposition. The waves of the political excitement created by the brief and lurid campaign of Sadowa had subsided. The ferments of the furious era of the Franco-German war had not yet begun. The Continent reposed under the soothing influences of an interval of profound peace.

Sovereigns and people freely fraternised. William of Prussia, attended by the Crown Prince, and Bismarck and Alexander of Russia rode side by side with Napoleon III. through the streets of Paris and reviewed an army of 60,000 Frenchmen in the green ellipse of the Longchamps. The capitals and highways of travels swarmed with tourists.

I never had before seen and never afterwards saw so many Americans in a single season abroad. Our party consisted of two gentlemen, beside myself, and their wives. At the Hotel Bauer au Lac, Zurich, long to be remembered by all who have ever visited it for the beauty of its situation and the comforts of its hospitality, we made the acquaintance of an English lady and her two daughters. They were of the family of a retired banker at Leamington, and proved most acceptable companions. The young ladies had been carefully educated, were endowed with strong common-sense, and exhibited more than English partiality for their newly-acquired American acquaintances. The association continued so agreeable that as we were all bound north we concluded to make the journey together. The charms of the Rhineland, particularly at that season of the year (it was August), induced us to make many a detour not originally embraced in the programme of the trip. One of these resulted in our spending nearly a week at Ems, famous as the favourite summer resort of the then King of Prussia, and still more famous subsequently as the scene of the interview between the French Minister and Bismarck which precipitated the bloody events of 1870-71.

Ems is situated on the little River Lahn, a branch of the Rhine. The public gardens stretch along its banks and are full of bowers and cozy nooks favourable to rest or meditation. In one of these, while reading a novel on a drowsy afternoon, the eldest daughter of our English travelling companion fell asleep and dreamt the dream whose curious complement or sequel is the occasion for this article. There appeared to her while she slept a lady friend at that time sojourning in Northern Italy. They had been school-mates and life-long associates. Leaving England together they parted ways at Cologne and had not met since. As the dream ran the visitor took her seat by the dreamer's side, and, womanlike, immediately plunged into a history of her adventures and experiences from the hour they had bidden each other good-bye. It proved to be an exceedingly interesting one, and contained incidents that made a very deep impression on the mind of the sleeping girl. A notable characteristic of the dream was that the latter did not reciprocate her friend's confidence by recounting her own experiences. I met her shortly after she awoke and heard the story of her vision.

The following month our party broke up, the majority returning to England, while one of the gentlemen and his wife accompanied me to Milan. Returning to the hotel late one afternoon, about two months subsequent to our departure from Ems, I saw my friend in eager conversation with a lady who was a perfect stranger to me. I would have passed on to my room but they called me back for the purpose of introducing me. The lady's name struck me as a familiar one, and without much effort of memory I recollected that it was the same as that of the dream visitor to our late companion at Ems. I did not see her again until the following evening, when I improved the opportunity to let her know that I had been so fortunate as to make the acquaintance of one of her class-mates. This knowledge smoothed the road of conversation, and led to my disclosure of the circumstances of the dream. Before I had got well under way with the recital her face expressed the greatest interest, and at its conclusion she rose with the exclamation, "How very extraordinary!" and begging me to excuse her for a few moments left the room. She returned in less than five minutes carrying a small portfolio, in which were numerous loose scraps of paper written on both sides, and evidently serving the purpose of a diary. She then explained that the story which she had heard from my lips corresponded with an experience of her own. The very day and at the very hour when her friend sat dreaming in the bower on the banks of the Lahn, she, too, had fallen asleep and had a dream. And, marvellous to relate, the two

dreams substantially corroborated each other. She dreamed she was seated by her friend relating the story of her journey, and the account tallied in every essential particular with that which I had received from the absent lady. She correctly described the bower, the dress of her friend, the style of hat she wore, and mentioned that she had been engaged in reading. She informed me also that she had a dated memorandum of her dream, and after some searching in the portfolio produced a paper recording the fact, and adding some slight details which were in complete harmony with my own knowledge of the remarkable incident.

I subsequently ascertained that there had been no communication between the two ladies during the interval between my departure from Ems and my becoming acquainted with Miss R. at Milan. I wrote to her friend at Leamington stating the substance of what had taken place at our interview, and received an answer expressive of the astonishment which so extraordinary a *dénouement* would naturally excite. As the case is certainly free from any taint of fraud or deceit the facts can admit of but one construction—viz., that it is possible for two human beings to hold intelligent communion with each other during sleep, and without any regard to considerations of place or distance.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mr. Eglinton and the Psychical Society.

To the Editor of "LIGHT."

SIR,—I regret that, for the sake of such readers as "An Amused Spiritualist," I did not make my letter, which appeared in your issue of the 6th, a little plainer in some respects. But I then supposed there was no necessity for me to emphasise what your correspondent has been pleased to call—and in reference to one sentence only—my facetiousness. I never really expected for a moment, or would wish, that Mr. Eglinton could be now induced to submit to sit with such a trio as Mrs. Sidgwick, Mr. Hodgson, and Mr. Podmore, though, as a matter of form and a means to a speedy dispatch of business, it was not an idea altogether *malapropos*, if sarcastically put, leaving place for other workers and committees of a different sort. On all other points I was serious enough, and remembered, apparently much more than "An Amused Spiritualist" (the real joker), the many other able members of the Society who may chance still to consider Mrs. Sidgwick's verdict not absolutely decisive. There are, indeed, very many—one might possibly begin with Mr. Gladstone, if report speaks truly, and other prominent names could be added, besides dwellers on the outskirts like myself—members who, doubtless, yet remain curious or undecided upon, perhaps even sympathetic to, further inquiry with Mr. Eglinton as medium. For such as these, Spiritualists ought ever to have open welcoming arms. Mrs. Sidgwick, Mr. Hodgson, and Mr. Podmore do not represent the Society for Psychical Research, but a section only of it. They have, however, a deservedly prominent place through the fact of their achieving a good deal of clever work according to their lights.

Further, I would ask "An Amused Spiritualist" whether, from our common point of view, he will not agree with me in saying that Spiritualism, such as we know it, is one or other of these three things: either a delusion; or a renewal and widening of true Christianity; or a modern revelation transcending Christianity, embracing it perhaps, and suited wholly to this age and the future? It may be the third, but at any rate as a code of morality, or as a religion, we must suppose it to be at least on a level with the second, with the teaching of the Christ. And Christ taught anciently that we must forgive our brethren, seventy times seven; that we must even love our enemies and turn the other cheek to him that hath already smitten us. Such teaching is particularly applicable to the present situation, where misunderstanding and criticism, doubt, denial, and vituperation must exist upon matters so subtle and startling as the Spiritual phenomena. In the discussion of so intricate a subject, beyond all things one must be forbearing. Might it not then be

the better part for Mr. Eglinton, or his immediate supporters, from their position of inward strength and broad human sympathy and indulgence, again and again to solicit attention and invite investigation even after rebuff, rather than to shower invective? Spiritualists have to show to observers that not only is Spiritualism truly phenomenal, but deeply spiritual and altruistic. I have myself several good friends, either of agnostic, theistical, or other belief—and no belief—who at the most can only regard immortality as "a great hope," men who do noble and serviceable work for humanity in their own way, yet who would inevitably adopt Mrs. Sidgwick's manner of psychical research. Thus too, I would like to regard Mrs. Sidgwick, apart from Spiritualism, as amongst such workers for the world's welfare; and in this way I would incline to believe it our duty to extend to her and others something of that sympathy and forgiveness in denial, which most of us grant to our own dear friends, and which was once possibly given to ourselves.

But the question is hardly now worth this extra discussion in so far as it regards Mr. Eglinton, and I must apologise for again trespassing on your valuable space.—Yours truly,

J. M. TEMPLETON.

39, rue Gabrielle, Montmartre, Paris.

November 13th, 1886.

Christian Spiritualism.

To the Editor of "LIGHT."

SIR,—Having just read Mr. Henry Kiddle's interesting letter in "LIGHT" of November 13th, with the prophecy of twenty-three years ago, quoted by him, on the future of Spiritualism as "a new edition of the great volume of Christianity," will you allow me to record in your pages my *full* and *entire* conviction of the truth of this prophecy? And I think no one can have calmly looked on, as I have done for the last eleven years, on the gradual but steady advance of that higher spiritual knowledge—the result of the Spiritual movement—without seeing that this prophecy is already on the highway of fulfilment; and that Spiritualism is indeed but "a new edition of the great volume of Christianity, with additional notes and explanations," proving the soul's immortality to be a tangible reality, and unfolding with greater and sublimer light the teachings of Him who is in this new dispensation—as He was in that of 1800 years ago—its Head, Organiser, and Leader, under the Supreme.

If you will grant space for these few words in your valuable journal, you will greatly oblige yours faithfully,
November 15th, 1886.

"LILY."

MR. GERALD MASSEY has been lecturing with success in Glasgow.

THE new address of Mr. E. W. Wallis will be 11, Cluny street, Waterloo-road, Manchester.

WE continue to receive most favourable reports of the extraordinary and active spread of Spiritualism in the provinces.

MR. MOHINI, the Hindoo whose expositions of the Theosophical creed have made several converts in this country, is going to America to preach the doctrine.

THOSE of our readers who have any friends or acquaintances who are connected with newspapers, and who are not unfavourable to Spiritualism, are requested to send their names to Mr. W. Eglinton, 6, Nottingham-place, W.

WE understand that the trenchant and forcible remarks made by Mr. Eglinton and Mr. Stainton-Moses at the recent meeting of the London Spiritualist Alliance, have caused quite a sensation in Spiritualistic circles. People are beginning to inquire whether they have not been too dilatory in sustaining the movement.

OUR contemporary, the *Harbinger of Light* (Australia), says that in Victoria there has been a dearth of the physical phase of Spiritualistic phenomena, and suggests that its readers should form private circles for their development. That is just what is needed in this country.

THE *Harbinger of Light* says, in regard to Mr. Eglinton's mediumship:—"The evidence is just about as perfect and conclusive as it is possible to be; indeed, in some of the instances there is no possible opening for exception, the evidence must be taken or the veracity of the witnesses denied."

ONE of the most notable persons present at the Alliance Conversazione, on Thursday last, was Mr. Charles Forjett, who earned the sobriquet of the "Saviour of Bombay," during the Indian Mutiny, by charging and disarming 3,000 Sepoys with only fifty men under his command. This act saved Bombay from insurrection. Mr. Forjett has been much interested in Spiritualism for some time past.

THERE is a greater distance between some men and others, than between some men and beasts.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, S. W.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

Light:

SATURDAY, NOVEMBER 20TH, 1886.

THE LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, November 11th, the first Conversation of the fourth session of the London Spiritualist Alliance was held in the Banqueting Hall, St. James's Hall. In spite of a most inclement evening, the rain having fallen in torrents from early in the day, there was a large attendance of members and friends; indeed, it proved to be one of the largest gatherings ever held under the auspices of the Alliance. This was, no doubt, owing to an impression, which was fulfilled, that reference would be made to recent events in connection with the relations of Spiritualism to the Society for Psychical Research. As it was, although arrangements had been made for a larger meeting than usual, the attendants were quite unprepared for the unexpectedly large assembly. This preliminary difficulty was, however, soon rectified in a great measure, although a considerable number of visitors were forced to be content with standing room only. The meeting was without question very representative of London Spiritualism, and was in itself an ample indication of how thoroughly the London Spiritualist Alliance has established itself in the Metropolis; and a fervent hope arose in our minds that in view of the special proceedings of the evening it would, in the near future, be proved that London Spiritualists would show themselves as zealous and careful in "good works" and an appreciation of their responsibility, as they were large in numbers, and apparently highly placed in all that relates to mental and intellectual culture.

Amongst those present we noticed the following:—Mr. and Mrs. T. A. Amos, Mr. Percy Ames, Mrs. Berry, Dr. Bowie and Mr. John Bowie, Mrs. Burchett, Miss Buschman, Mrs. Bigwood, Miss Ball, Mrs. Boucher, Mr. F. Berkeley, Mrs. Brietzcke, Mr. T. Blyton, Mr. and Mrs. Barker, Mr. C. E. Cassal, Madame Cassal, Mr. Arthur Cole, Mr. F. W. Crawley, Mr. and Mrs. Collingwood, Miss A. Collingwood, Mr. and Mrs. Chard, Mr. G. Shoobridge Carr, the Misses Corner, Mr. Cook, Rev. Hunt Cooke, Mr. Newton Crosland, General Crease, Major-General Crease, Captain Downing, Mr. and Mrs. Dixon, Mrs. W. A. Drake, Mr. R. J. Davidson, Miss Davies, Mr. George Davis, Mrs. A. Darling, Mr. W. Eglinton, Mrs. J. Edensor, Mrs. Everard, Mr. F. H. Eales, General Earle, Mrs. and Miss Everitt, Mr. F. Freeman, Mr. A. Fullerton, Mr. John S. Farmer, Mr. Fairhall, Mrs. FitzGerald, Mr. and Mrs. D. FitzGerald, Mr. D. Fraser, Mr. C. Forjett, Miss Godfrey, Mr. A. Glendinning, Mrs. Gore, Mr. E. Gellibrand, Mr. B. D. Godfrey, Miss Glynn, Mr. H. Hogg, Dr. Herschell, Miss Hallett, Mrs. and Miss Ingpen, Mr. J. Ivimey, Mrs. Jebb, Mrs. James, Mr. and Mrs. Kreuger, Miss Lakey, Mr. Vandaleur Lee, Mr. and Mrs. W. J. Lucking, Mr. and Mrs. L. Loewenthal, Colonel Lean, Mrs. A. M. Lewis, Mrs. Landale, Mrs. Lang, Mr. A. G. Leonard, Rev. W. Stainton Moses, M.A., Mr. A. E. Miles, Mr. and Mrs. Mitchiner, Major-General Maclean, Mrs. Macky, Mr. A. Moul, Mrs. and Miss Maltby, Mr. J. C. Maw, Dr. Marsh, Mrs. and the Misses Manning, Mrs. Nicholls, Mr. and Mrs. Newton, Mrs. Noakes, Mrs. Helen Pepper, Mr. W. R. Price, Mr. W. Paice, M.A., Mr., Mrs. and the Misses Pearce, Mr. C. Pearson, Mr. Perry, Professor Plumtre, Mr. and Mrs. Parrick, Madame Van

Rensselaer, Colonel and Mrs. Roberts, General Raines, Mrs. Ray, Mr. E. Robinson, Mrs. Rolland, Mr. and Mrs. E. Dawson Rogers and the Misses Rogers, Miss Rickland, Dr. and Mrs. Stanhope T. Speer, Mr. C. T. Speer, Mrs. Sheard, Miss Symons, Mr. W. T. Skinner, Mr. G. A. Simmons, Mr. and Mrs. Sadler, Mrs. and Miss Smith, Mr. W. Compton Smith, Mr. G. Seymour, Captain Serjeant, Mr. H. Sandilands, Madame Schweitzer, Mrs. Morell, Theobald and Miss Theobald, Mr. and Mrs. W. Theobald, Miss F. J. Theobald, Mrs. Tebb, Miss Tebb, Mr. S. Tsuda, Major Taylor, Mrs. Vesey, Mr. and Mrs. Ward, Mrs. Wiseman, Miss Western, Mrs. and Miss Wingfield, Mr. and the Misses Withall, &c. &c.

The company began to assemble shortly after seven, and at eight o'clock the chair was taken by the President, who in a few introductory words called on Mr. Eglinton to address the meeting, in accordance with previous announcements, on "Recent Experiences in Psychography at Home and Abroad."

MR. EGLINTON'S ADDRESS.

Mr. Eglinton said that when the President and Council of the London Spiritualist Alliance had done him the honour to invite him to read a paper, he felt—however kind their intention regarding himself—it was scarcely so in respect to the audience that should happen to listen to it; for he much feared the Spiritualistic or psychical public had recently been so surfeited with the discussion which had brought that phase of the phenomena so prominently into notice, that they had become as tired of the mention of psychography as of "telepathy," or "thought-transference." He did not desire to emancipate himself from his friends by running a subject to death as others had done, but they would be somewhat indulgent, perhaps, when they understood he had no choice in the matter.

As a medium he had had considerable experience—experience without stint. He was somewhat embarrassed to enumerate those cases which were not already public property. The recent attack made by Mrs. Sidgwick had called forth a vast amount of evidence which would otherwise have remained unpublished; and he was, thanks to her, denuded of a great deal of originality.

The Origin of Psychography.

Psychography was but one phase of the many and varied manifestations which were witnessed in Spiritualism. It would be too difficult a task to trace the origin of this phenomenon; but he believed, like a great many other good things bequeathed by our cousins over the water, it was imported from America. It was very certain, however, that their worthy President was the one who, when it found a home amongst them, christened it by the name by which it had been known for the last twelve years. Psychography was of course a term that could be applied to all abnormal writing; but it was generally and better known as describing the phenomenon of direct slate-writing. Sceptics and Psychical Researchers playfully designated it "fraud," "trickery," "clever conjuring." They were entitled to their own opinion—as he was to his. Perhaps slate-writing was never heard of until Dr. Slade substituted slates for paper; the reason for the change being that, in the process of writing, the rasping sound of the pencil on the rough uneven surface of a slate was more capable of appealing to the sense of hearing than that of lead-pencil upon paper. To Dr. Slade, then, they owed the introduction of slate-writing, and he thought he was well-advised in making the change; for a slate was not a very portable article, and could not be slipped up a sleeve with "hey! presto! fly!" as a piece of paper might; and consequently that was a change of conditions for the better in his opinion. For years Dr. Slade held the field; his wonderful mediumship attracting the attention of many of the ablest men in the United States of America; and, more recently, in Europe. One result of his power was the conversion of that distinguished astronomer, Zöllner, who, though he had gone over to the majority, and had solved the problem for himself, still lived among them in his *Transcendental Physics*, than which no more valuable work existed in the vast literature of Spiritualism.

The Necessity of Culture for Mediums.

After Slade, many mediums for the production of slate-writing became known—Mrs. Simpson of Chicago, Watkins of New York, Rogers of the same city, and Mr. Fred Evans of San Francisco, who, from recent accounts, seemed to possess

this gift in greater force than any medium yet developed for that phase of manifestation; and he also combined—a rare circumstance among the majority of mediums—an excellent character with a singular uprightness of purpose. There would have been less opposition to face from the public if all mediums had followed Evans's example, and perhaps the greatest curse of the movement to-day was that so many mediums, possessing excellent psychological powers, were devoid of that principle, cultivation, and self-respect which would entitle them to the esteem of those with whom they came in contact. He did not stand there to condemn such; nor was he an apologist for them; but were he to offend ever so much, he would reiterate a thousand times that such mediums were a curse to the movement. In this connection a writer had recently said that one of the most notable signs of the times was the slow but sure advancement of mediums out of the beaten path of psychological dependence, which was so nearly akin to mental slavery, and which in many cases caused the mediumistic subject to be regarded as a mere machine to be played on by all who felt disposed to turn the crank of criticism, scepticism, curiosity, or callous-hearted investigation. True, there were many mediums who seemed to take especial pride in their ignorance, and even boast of their total indifference to all forms of polite speech, cultured thought, or wise will-power in any direction; but he thought that he could see some hopeful indications in several directions, where mediums were beginning to realise that to have any permanent influence in this mundane sphere, they must rise to a plane of thought and action commensurate with the true dignity of their calling, and learn to take their place in the world of thoughts and deeds. (Hear, hear.)

Incidents of Mr. Eglinton's Personal Development.

The speaker fervently hoped these prognostications would be speedily fulfilled. Some mediums had much greater natural power or force than others, which depended almost entirely on physical causes; but all required development, especially in peculiar phases, such as psychography, which was perhaps the rarest form of manifestation in Spiritualism. He thought it was in 1877 that psychography more particularly arrested his attention as being capable of repetition under crucial conditions; and as he had ever been desirous of going before the world with a phenomenon which should rivet the attention of science, he determined to develop this phase of mediumship at all hazards. It was recorded in *'Twixt Two Worlds'* how for more than three years he patiently sat for results, having the assurance of his guides that he would eventually obtain psychography. During that long period he did not get a single word under the satisfactory conditions he demanded. Although he did not particularly pride himself upon this exemplary specimen of perseverance, for he feared in all things he was most impatient, yet he could not help smiling when someone possessing excellent psychological powers came to him and declared he had been sitting for more than a month—and presumably less than two—and had only succeeded in obtaining a few raps, or a little automatic writing; and consequently he had been compelled to give up "the whole thing" on account of the unsatisfactory delay in development. To such persons he invariably said, "Continue to sit, and come back to me in twelve months time. If you haven't obtained results by then, I shall advise you to continue for another twelve months, and even another twelve months after that." Considering the enormous importance of developing these gifts, did it seem too much to ask a man to devote a few months, or even years, of his life to the purpose? He thought not, and if tried for at all, it should be thoroughly tried. He was reminded of a lady whose name was well known to all, who for more than fifteen months patiently endeavoured to obtain results through her own mediumship. Although nothing came during that long period, she was advised by him to continue. This she did, and to such a degree of perfection had she attained that messages were obtained through her mediumship with facility, and more recently she had developed that unique form of manifestation—transcendental photography. That was only one of many instances which he could narrate of persons persistently seeking to cultivate their powers, and finally succeeding. They should think how many similar cases of development might have been retarded by the want of a little of that needful patience by which great things had been accomplished!

It was not until he arrived in India that his development

became complete, and, in the fulness of his heart, he gave many sésances to the gentle Hindoos—not because he loved them, but because he was anxious to discover whether he could obtain psychography in the presence of strangers and sceptics. They were mutually pleased. He made use of them, and *they* were converted.

Then commenced what had undoubtedly been the most important work of his career; the first man to succumb to the facts being Kellar, the conjurer. On his return to England, although not actively engaged in proselytising, he was still sitting, as many there knew, with a view to an increased development of power; and when, in 1883, circumstances again brought him into the ranks of prominent workers, his mediumship was in a condition to withstand the scepticism of an incredulous public. They were all of them, perhaps, conversant with his labours since then; how, one after another, converts had been made to the movement, the most important, and the one giving him the greatest personal satisfaction, being the Right Hon. W. E. Gladstone. He regretted that he, like many other eminent men whom he had met, and who were similarly placed because of their political and social standing, should not have given his conclusions to the world, not only in respect to his experiences with him, but with other private mediums with whom he had investigated.

A Pertinent Question.

He might here not inappropriately ask a pertinent question. What was there in Spiritualism which made the distinguished men who were fellow-believers with them so absolutely afraid of openly and frankly acknowledging their faith? It could not be denied that there was something which retarded them from coming forward; but whatever it might be, he deemed them arrant cowards, and perhaps their room was preferable to their company. They wanted none among them who would not join hand and heart in their efforts to promote a truth which exercised such a beneficial influence in retarding the progress of that curse of modern times—Materialism.

Types of Investigators.

He had met some peculiar characters in his experiences; and it was not at all unprofitable to study some of the types of investigators. There was the pompous, self-assertive individual, who entered the séance-room with a patronising air, deeming both medium and spirits far beneath his level, and who had only come, "don't you know," because it was "the thing" to be able to say he had seen some of the clever performances of the much-talked-of slate-writer. Then again, there were the cynical, sarcastic, "broomstick" individuals, who, distrusting all evidence, were determined to see for themselves whether their superior powers of observation were not a match for the "clever conjurer." And, *apropos* of these persons, he would like to say one word. It was now well known that the prime movers of the Society to which these persons belonged were opposed to a systematic investigation of the phenomena of Spiritualism; and they were also hostile to those who had engaged in it. Now many Spiritualists were also members of that Society, and it behoved them to justify the confidence they had placed in them as their leaders by taking energetic and effective steps to convert the Society of which he spoke to a contrary course, or to leave it. It was very certain that by retaining their membership their position was incompatible with that of the interests of Spiritualism. If that Society were not worked on autocratic principles, and all persons alike had a voice in its administration, then he would counsel a contrary course, and would advise as many Spiritualists to join it as could be got to do so.

He had also had a very extensive acquaintance with scores of those gushing, delightful souls who, blinding themselves to all investigation, were content with nothing short of communications from grandmothers and grandfathers; and if they did not get such went away denouncing the medium as being unsatisfactory—very! Then again, they had men of another stamp—that of an individual who, by pretending to see flaws in the evidence, and ignoring that which was absolutely unassailable, sought by subtle reasoning to discredit all human testimony. They thus followed in the footsteps of Mrs Sidgwick, who had, as they knew, recently made a bitter and personal attack upon him, not because she had discovered that his manifestations were the result of tricks, but because she chose to impugn the enormous amount of testimony which his mediumship had called forth. Yet it was somewhat peculiar that these and other members of the Society for Physical

* The Psychological Press, 16, Craven-street, Strand. Price 6s. 6d. post free.

Research, whilst doubting the evidence in favour of psychography, should ask the public to accept *their* testimony to the reality of *Phantasms of the Living*. They wanted their evidence to be believed, but they would see us Spiritualists elsewhere before they, the Society for Psychical Research, would believe that of other people.

Then there were people of the S. J. D. stamp, men who went to séances and professed to be such ardent champions of the truth and right; but who, immediately their back was turned, cast aside all scruples in their inveterate hatred to everything connected with Spiritualism. It was curious to what lengths some sitters went in their endeavour to deceive him. That very D. used to amaze him intensely by the queer antics he went through in order to impress him with his disinterestedness; his snortings and contortions and shiverings were worthy of the practised Shaker. That person was hand and glove with Mrs. Sidwick; but perhaps they were not aware that another gentleman to whom she was partial in her crusade against mediums was the Mr. A. upon whose mediumship Mr. Myers partly based his theory as to automatic writing, but who had been proved not only to have simulated phenomena, but also the symptoms which attended mediumship. The Society for Psychical Research was as welcome to the society of such company as Spiritualists were delighted to be rid of them.

The True Type of Investigator.

But it was useless to further trespass upon their time with other examples. They who had been to séances knew them well, and had, he did not doubt, enjoyed their eccentricities and peculiarities as much as he had. He did not wish them to believe he would lampoon anyone—far from it—but as the day was past when such specimens of humanity were allowed to gain admittance to séances, to refer to them as an “experience” he considered not to be out of place.

But a far richer experience was that of enjoying the privilege of meeting the intellectual and keen student of the occult, men like the Professors Wagner, Marcovincoff, Butlerof, Crookes, Tornebon, Edland, Berlin, Dobroslavin, Mosetig, and Zöllner; metaphysicians and philosophers like Aksakof, Massey, Du Prel, Roden Noel, Hellenbach, Thiersch, Drasche, and many others too numerous to mention in detail, and who stood out like giants in their investigations against those pseudo-scientists with whose names they were well acquainted. All honour to them in their brave stand against the crass ignorance and conceit which characterised the latter fraternity. Lord Bacon somewhere had said:—

“As for the possibility, they are ill discoverers who think there is no land when they can see nothing but sea—”

and he feared many of the persons to whom he had referred, would swamp themselves before they would open their eyes to realise that a land was in sight upon which they could be saved from the dangers by which they were threatened.

In his vocation as a medium he had seen many strange lands, and had met with some queer adventures. A medium's life was not all pleasure, as might be supposed; and there were hardships to be endured which would try the strongest amongst them; hardships, he meant, not the result of physical causes, but due to the mental suffering undergone in missionary work.

He had intended to give the meeting a few of the incidents which occurred during his recent travels in Russia; but in view of the fact that they had to listen to another address he would purposely refrain from doing so.

But these were not “experiences in psychography,” they would say; they were nevertheless experiences incidental to that phase of mediumship. Being a public character, all he did was certain to see daylight in time, and he considered he would be doing wrong by anticipating any reports of phenomena which were likely to be published.

The Need of Systematic and Patient Investigation.

He would like to say a word as to the persistent manner in which some people attempted to force their own conditions in investigating the phenomena of Spiritualism. Why should they? If he were invited to the laboratory of a well-known scientist to witness certain chemical experiments, he would be treated as a lunatic if he were, ignorant as he would be of chemistry, to suggest that the experimenter should conform to his conditions. Why then, in turn, when the chemist was ignorant of psychical conditions, should he attempt to dictate his own terms as to the manner in which experiments in

psychography or any other manifestation should be conducted? He, the speaker, only professed to do certain things under conditions in which he knew he could best succeed, and he therefore deemed it an impertinence when any person attempted to instruct him in the manner under which he should conduct his experiments. All the investigator had to do was to determine, by repeated observation, whether the results were due to the conscious action of the medium, and if they were, to boldly say so.

These psychical conditions were incomprehensible to most of them, and it was somewhat peculiar to witness how different people affected the results. There were many well-intentioned sympathetic sitters who were apparently psychically hostile to the production of phenomena; and there were others again, who, although manifestly and outwardly antagonistic, seemed to have an influence for good in commanding results. They could only arrive at a solution of these mysteries by a systematic and patient investigation; not whether the medium was a fraud or not, but by examining the force, which undoubtedly existed, in the same calm and dispassionate manner as they would anything else submitted to them for inquiry.

He was glad to have been asked to read a paper, because it gave him an opportunity of saying what he had long had in his mind. It concerned all as Spiritualists.

Home Truths—An Earnest Appeal.

It was not his duty, nor was it his intention, to review what Spiritualism had accomplished. Progression was one of Heaven's laws to which individuals and nations alike were subjected; like truth, it might be retarded for a time, but it must advance similarly. They had advanced, but—how much? Did they, as a body, stand to-day in any better position than they did ten, twenty, or thirty years ago, when the great proofs of man's immortality burst upon them? Were they any more united? Were they any the better for the knowledge which their facts had brought them? And if not—why not? Should he tell them? The time had come when it would no longer answer the purpose to cover up one's meaning in platitudes. They must hear the truth spoken. Had they shown the necessary courage, the necessary vigilance, the necessary generosity, with which to aid in the spread of Spiritualism? There could be but one answer which their consciences could give—and he said that with deep shame—that they had *not*. Beyond the few who, like their honoured President, had like stood the heat and burden and brunt of the battle—men who, Mr. C. Blackburn—(applause)—had generously aided with their purses (it was within his knowledge that this gentleman had given to the editor of a defunct Spiritual paper no less a sum than £2,500), where had they all been? Were he an outsider, he should say there were not more than a score or so of Spiritualists in the whole of England, so little did they see of them or of their work. What had been done to cultivate their better selves? To educate their children that they might grow up in the faith which was implanted within them? To bind themselves together in a closer social connection? or to bring them into harmonic relationship with other bodies? Absolutely nothing. They went on gaping day by day, year in and year out, at the wonder of this result or of that, but bestir themselves they did not. If they were asked to put their hands in their pockets to support a paper which their own energies ought to raise above the necessity of appealing for funds, or to contribute to a society which did much useful work, they kept them listlessly by their sides, and looked on whilst the few supplied that which should flow from the hearts of the many. Why, “LIGHT” could be made self-supporting at once if some of the Spiritualists who were large advertisers were to give that journal its share of advertisements—but he presumed it was because they were ashamed of their announcements appearing in a Spiritualistic journal that they did not support it on business principles. It was a peculiarity of some who bragged of their being fellow-believers when they were in the presence of Spiritualists, that they considered themselves degraded by announcing their faith when they were in the presence of sceptics. Perhaps they could not stand ridicule. And the many well-known and avowed Spiritualists—people of position and fortune—who had passed to the life beyond had evidently been desirous of concealing their faith in death, for he had been pained to see that, while munificent sums were bequeathed to hospitals and other institutions, not one of them had ever left a penny to promote the cause in which they professed to take so much interest during life. He

had carefully searched the records to find how many people had in Great Britain during the last twenty years bequeathed sums of money for the advancement of Spiritualism, and he had only been able to find ONE who had been generous enough to remember the cause which had made his declining years happy and his future certain. This was a poor man who died worth £400, out of which he left £100 to the Spiritual Institution in Southampton-row. How many of those who were wealthy contemplated a like step, he wondered. They seemed to satisfy themselves of the truth of what was taught, and then all effort ceased. They did nothing, although they were aware how much might be done for the poor in their midst. But what was the use of speaking of charity when they allowed their papers to die for the want of support, and their workers to retire from their midst, after years of arduous service, because they could do honorary work no longer? Remember that the many could help where the one could not. But if everyone there that night determined to contribute his quota to the general fund, they could at once place the movement in a healthy position by enabling their leaders to engage in active and useful work. But they knew all this, and yet they did nothing. He said it again, and with deep shame, that their inertness and apathy were an indelible disgrace. He warned them that a day of awakening must come. They could not go on in this *dolce far niente* sort of way without delivering Spiritualism into the hands of the Philistines, and rather than this should be so let them give up all effort and sink into the insignificance they deserved. These might be home thrusts—they knew he was speaking what was absolutely true; but before it was too late let him make an earnest appeal to them to be up and doing, each one contributing his share to the work of labour and love. To borrow the words of Henry George,

“What good gift have my brothers, but it came
From search and strife and loving sacrifice?”

—[Applause.]

A short interval then ensued, in the course of which a circular of which we give a transcript below, and which speaks for itself, was distributed amongst those present:—

[COPY.]

LONDON SPIRITUALIST ALLIANCE.

16, CRAVEN STREET, CHARING CROSS, W.C.

Members of Council.

President:—W. STANTON MOSES, M.A.

Vice-Presidents { E. DAWSON ROGERS.
STANHOPE T. SPEER, M.D.
HON. PERCY WYNDHAM.

T. A. AMOS.
MAJOR-GENERAL DRAYSON.
JOHN S. FARMER.
C. C. MASSEY.
J. H. MITCHNER.

W. PAICE, M.A.
MORELL THEOBALD.
ALARIC A. WATTS.
G. WYLD, M.D.

Hon. Treasurer:—HENRY WITHALL.

Hon. Secretaries: { MORELL THEOBALD (for General Purposes).
W. PAICE (for French Correspondence).

Librarian:—B. D. GODFREY.

1. The Council of the London Spiritualist Alliance are desirous of submitting to its Members, and to Spiritualists generally, the following facts in relation to its organ “LIGHT,” and to the special work of the Alliance therewith connected.

2. “LIGHT” has been maintained for some years by a “Sustentation Fund,” supplementary to its subscription list and sales, raised with some effort, from year to year; and, from its commencement in 1881, by the services given wholly gratuitously, of its Editors—services which it has become impossible for the present Editor any longer to render on such conditions.

3. The work of the Alliance associated with the publication of “LIGHT” has been supplemented by a depôt for the publication and sale of books on Spiritualistic and Occult subjects, and for affording information to inquirers.

4. This work has also been conducted under the superintendence of the present Editor of “LIGHT,” and is in the same condition as respects the services of that gentleman as has now become the Editorship of “LIGHT.”

5. “LIGHT,” although the organ of the Alliance, is not at present under its control. It is the property of the “Ecclectic Publishing Company, Limited.” Mr. Farmer owns the Publishing and Bookselling Depôt referred to.

6. As, however, neither is a source of present profit, and funds for the now needful payments for Editorship and Superintendence are not available, the Council has reason to believe that the management and control of both would readily be handed over to it on very equitable terms as to a division of future profits, if the Alliance were in a position to assume such responsibilities.

7. The circulation of “LIGHT” has been a gradually increasing one for some years. The past year’s sale and subscriptions have amounted to a larger sum than that of any former year; and the profits of the Book Depôt have been sufficient to cover all expenses except those of supervision.

8. The Council are, therefore, in a position to affirm with confidence that it is with an increasingly prosperous and not a failing enterprise that they are now called upon to deal.

9. After giving the matter their most careful consideration they are of opinion that the time has arrived at which they might with great advantage (if indeed it may not be said that they must, if possible,) take over the conduct and management of “LIGHT,” and of the Book Depôt; but this they can only do with the practical assistance and support of the Members of the Alliance and of those who are interested in Spiritualism and in the possession by it of an Organ or Voice in these arduous days. If support cannot be secured to some such scheme, the Council are unable to see any alternative but that “LIGHT” and the Book Depôt should be given up at the conclusion of the year.

10. The best services in the Council individually and collectively will be readily given in furtherance of the scheme now propounded by them; and they are assured that they may confidently rely on the important literary help with which “LIGHT” has hitherto been favoured by the staff of unpaid literary collaborateurs who have contributed so essentially to make the journal what it is, and which will, it is anticipated, enable the Council further to improve it, when their control of matters connected with it shall be direct and effectual.

11. In view of these circumstances, and especially of the critical condition at the moment of affairs as respects the Editorship of “LIGHT,” the Council are desirous of raising by voluntary subscriptions or donations, the sum of £600, inclusive of the amount hitherto subscribed annually to the “Sustentation Fund,” which amounted in the present year (1886) to £200; and they venture to ask the Members of the Alliance and friends of the cause—all in fact who have derived knowledge or comfort from Spiritualism—to co-operate in placing that sum at their disposal.

12. With this aid, they will be enabled to conduct “LIGHT” for the next year, paying a reasonable honorarium for Editorship, and to keep afloat the Bookselling Depôt. They feel a lively assurance, from the gradual increase, year by year, in the receipts from both sources, that, if they can be kept afloat for a year or two, they will prove not only self-supporting, but a source of profit material as well as moral, to the cause of Spiritualism.

13. A form is subjoined which can be returned to any Member of the Council, or to the Honorary Secretary, Mr. M. Theobald, 62, Granville Park, Lewisham, S.E., and in which such contribution as you may be kindly disposed to entrust to the Council in furtherance of their work, as above set forth, can be entered.

(A Form for return to the Secretary will be found on the last page.)

THE PRESIDENT’S ADDRESS.

The Rev. W. Stanton Moses, the President of the Alliance, then addressed the meeting. He felt they were all greatly indebted to Mr. Eglinton for the excellent address he had delivered, and for the advice which seemed to him so opportune.

The Work of the Past Session.

He would begin, however, by some short account, as was usual at the beginning of a fresh session, of the work accomplished during the last. It had been a session of slow and steady progress. In due course of time—at the beginning of the coming year—they would have placed in their hands a complete report of that progress. All he felt it necessary to do at that moment was to indicate in the briefest manner the kind of work the Council of the Alliance had attempted. There were two special subjects to which they had directed their attention.

Confederation at Home and Abroad.

Those who were readers of “LIGHT” would know that they had been engaged in a scheme, more or less ambitious, for the confederation of existing societies at home and abroad. A hundred and two journals, forty-five foreign societies, and sixty home societies had received a preliminary scheme, which was, no doubt, familiar to the audience. The response, so far as it went, was unanimous, but further information was requested, and some excellent suggestions were made. In December, 1885, an elaborated plan, which had been recently published in “LIGHT,” was issued, and in due course—he might say it would take time, as they were in correspondence with organisations and societies all over the globe—this plan, he did not doubt, would take permanent form and shape.

Experimental Research.

The next thing with which the Council had concerned themselves was the institution of a systematic plan of experimental research, the objects being to afford members facilities for investigation, to encourage habits of accurate research on reasonable principles, and to encourage investigators to begin at

the beginning and not to seek to penetrate into the Holy of Holies of Spiritualism at one great bound. For that purpose they had encouraged the study of Mesmerism. Mr. Price had given some very excellent séances which had been wholly satisfactory. Other séances had been held, and they would have had many more had they not been deprived by the absence of Mr. Eglinton in Russia of one great tower of strength on which they had relied, and had they not found great difficulty in securing mediums. They had, however, found the scarcity of mediums so great that they had not been able completely to supply the created demand. That was the greatest difficulty. A "school of the prophets" was needed where mediums could be developed by orderly processes. Ample work could be found for them in satisfying the craving for knowledge which existed in the public mind. This system of experimental research was worked at first under his own guidance, with the support and assistance of certain gentlemen who were good enough to aid him in the onerous work of carrying the scheme into effect. Now that it had been fairly floated, and was at work, it had been handed over to the control of the Council of the Alliance, and they hoped to hit upon some plan of carrying it on with still more success. In connection with this scheme Mr. Eglinton had been good enough to place at their disposal thirty tickets of invitation to psychographic séances, to be used for bringing the subject under the notice of Editors of newspapers, and men of literary eminence, an offer which had been thankfully accepted by the Council. He had the greatest pleasure in mentioning the generous offer because it was in marked contrast with the treatment which Mr. Eglinton had recently received—treatment which he (the President) lost no opportunity in protesting against.

The Society for Psychical Research.—Resignation of Membership.

In this connection he might say that recent events with reference to the Society for Psychical Research had led him, as the President of the London Spiritualist Alliance, to consider his position in regard to the first-named Society. He had been led to consider whether the position in which the Alliance had done him the honour to place him was compatible with a seat on the Council of the Society for Psychical Research, or indeed with membership in that Society. He had assisted at the birth of the Society for Psychical Research; indeed it was on a motion submitted by himself that the Society was formed. He was in sympathy with a good deal of the work that had been done, and appreciated the exact methods favoured in their earlier work. He thought too that they had conferred a boon by making it possible for these subjects to be openly spoken of in place of being mentioned, as before, in a hushed whisper. But their action with regard to Spiritualism, especially the papers of Mrs. Sidgwick and Mr. Hodgson, and more especially the pronouncement of Professor Sidgwick in his discussion with Mr. C. C. Massey, had led him to the conclusion that he could no longer maintain his membership in the Society. He had therefore resigned, and forwarded his resignation to the proper quarter, and for the future proposed to devote his whole energies to the work connected with the London Spiritualist Alliance. He was not in favour of half measures, nor disposed to countenance in any way methods with which he had no sympathy. That was the case in the present instance. (Applause.)

The Consolidation of Home Agencies.

During the past session the Alliance had held four conversaziones. These meetings, he thought, had been valued. Their presence there that evening in such numbers, in spite of the severity of an English November, indicated that their meetings were valued as opportunities for mutual converse and interchange of views. If every one present would join their Society, they would be at once placed on a sound financial basis: and some action of this kind was necessary if they were to do serviceable work. Indications were not wanting that they would be obliged to enlarge their borders. They could not stop where they were. Progress was Heaven's first law, and progress they must have or they would fall back. They had come to a time when it was necessary to face the question of Consolidation at home as well as Confederation at home and abroad. The time had come when it was desirable, in the opinion of the Council, that they should have under their own supervision their organ, "LIGHT," and the publishing and book depôt, which had hitherto been known as the Psychological Press. He would give them very roughly and rapidly one or two facts. "LIGHT" had steadily grown in circulation from the

first. It was, however, capable of great development by circulating it in the provinces, in many parts of which it was at present totally unknown. Ever since its birth it had to struggle for existence. All the work on it had been done absolutely gratuitously. Its two editors had from the beginning worked and slaved to make it what it was without a single farthing of remuneration; and he felt and had repeatedly said that it was a scandal and a disgrace that this was so. The staff of contributors—he might mention that he himself had, with short intervals, contributed "Notes by the Way" from the first—were not afraid of working to make the journal—excellent and good as it now was—still more worthy of the movement. Now, he objected to being a chronic beggar, but the fact now faced them that money must be found or the whole work would have to cease. The present Editor, who had laboured for the paper with an increasing and ungrudging devotion, had at last come to the conclusion that he could no longer live, promise-fed, chameleon like, on air. He says that he must have some reasonable salary or resign his position. He (the speaker) wondered that resignation had not been made long ago. Then with regard to the Book Depôt. It would obviously be an excellent thing if they could have, under their own guidance, a depôt of that kind. He was told that it already paid all expenses other than those of supervision; and if taken over and worked with energy and capital, he had no reason to doubt that it would become a profitable concern. That was the state of affairs, and for himself he might say that unless a solution were found by the raising of a sum of money such as was absolutely necessary they would be compelled very reluctantly, but very decidedly, to abandon the work. The £600 wanted would be applied partly to the Guarantee Fund of "LIGHT," partly to the payment of the Editor, and partly to the rent of rooms which would be required for the editorial office and the conduct of the Book Depôt. He must not leave them in doubt as to the fact that they had no right to acquire "LIGHT," which was owned by the Eclectic Publishing Company. All they would do would be to act as the agent of that company, with some understanding as to the division of profits with them in the future. If these plans could be carried out, and he felt that they could be with even a minimum display of energy, they were prepared to go on and work to the end; but, if not, the Council had empowered him to say that they would bear the decision with resignation both in the sense of patient acquiescence, and in that sense of the word which was more frequently applied to a public body. Having given them a plain, and, he hoped, a business-like statement of affairs, he would leave them to peruse the circular which had been distributed, and which would give them any further necessary details. But before sitting down he felt impelled by an impulse, which he had no desire to resist, to endeavour to raise the matter from the plane on which he had hitherto put it to one higher and nobler. He would call them from the dead level of expediency to the high places of duty and obligation. He remembered well enough—even as though it were but yesterday, though fifteen years had passed—when he was first brought in personal contact with Spiritualism, and the effect it had had upon his life. He did not remember the time when he did not think, but he knew that the best thoughts, the most inspiring, the broadest, widest, and most elevating, had been those which had come to him with Spiritualism. It had given him more elevated views of God, and more kindly views of man. It had led him to a more consistent and elevated philosophy of existence, broadening his mind, and enlarging his sympathies. There must be many present who could say the same in kind if not in degree—who could trace to Spiritualism much for which they had to be thankful, higher ideals, purer aims, worthier aspirations. Again, there were many who had exchanged a fading and feeble faith for the knowledge which Spiritualism alone had given them—a knowledge which had strengthened their religion, making it an active, vital, and living power in their lives. There were also some who by its means had been called away from the dismal swamp of dreary negation, from a materialistic philosophy or Atheism, or from the arid desert of a cheerless Agnosticism, to fresh fields and pastures new, where they could rest with contentment and peace, in sure and certain hope of a life to come when Death had done his worst. And last, but not least, there were those to whose homes and firesides the Destroying Angel had paid a visit and had left a gap which naught could fill, an heritage of a life-long sorrow. Such had received from Spiritualism a consolation which had assuaged their grief: in some cases by a communion with the loved ones gone before

which had been to them a daily solace. These were the higher aspects of Spiritualism—the fine gold that they had reached by digging down below the superficial mud which alone was familiar to the ordinary observer. And he asked them as Spiritualists to take that gold and assay it in the light of conscience, and if it be found pure, as he knew it would, and priceless, then he asked them to give back some of it in a material form in order to enable the Alliance to do what they could to bring home to others the benefits which they had received for themselves. (Applause.)

Vocal and instrumental music, as usual, added much to the pleasure of the evening, and thanks are due to all the ladies who so kindly gave their efficient services on the occasion.

ONLY A SMILE.

Only a smile that was given me
In the crowded street one day !
But it pierced the gloom of my saddened heart
Like a sudden sunbeam's ray.
The shadow of doubt hung over me,
And the burden of pain I bore ;
And the voice of hope I could not hear,
Though I listened o'er and o'er.

But there came a rift in the crowd about,
And a face that I knew passed by,
And the smile I caught was brighter to me
Than the blue of a summer sky ;
For it gave me back the sunshine clear,
And scattered each sombre thought,
And my heart rejoiced in the kindling warmth
Which that kindly smile had wrought.

Only a smile from a friendly face
On the busy street that day !
Forgotten as soon as given, perhaps,
As the donor went her way ;
But straight to my heart it speeding went
To gild the clouds that were there,
And I found that of sunshine and life's blue skies
I also might take my share.—ANON.

ONE of the late Ivan Turgeneff's strange stories, *The Mesmerist*, says the *Australian Argus*, has been translated for the first time into English from the Russian, and finds a place in the current number of the *Scottish Review*. It deals with some of those occult phenomena with which Mr. Eglinton has been lately familiarising the upper classes in St. Petersburg, and is as weird a narrative as one could desire to meet with.

MR. W. O. DRAKE, of 99, Ledbury-road, Bayswater, W., writes :—"Many thanks for your mention of the services and lectures held at the Progressive Hall, Bayswater. We are doing a good work for the cause ; hundreds of people come and listen to the speakers every Sunday, and are greatly interested in the matter. About fifty names have been given in to form a society for the object of inquiry into the phenomena of Spiritualism. We intend to hold our first meeting on Monday, November 22nd, at 8 p.m., for the purpose of submitting rules and transacting other necessary business. Suggestions and copies of rules will be welcome ; also gifts of books as a nucleus for a library.

THE duration of life should not be measured by length of years, but by what one accomplishes for the benefit of others and the improvement of self. It is truly said that, "upon the will, and not upon the number of days, depends a sufficient length of life." The best and most useful of lives are the ones least satisfactory unto themselves, since every step in advance is a revelation of new possibilities and new work for those who truly live. We do not believe the longest and most industrious life is sufficient to work out all its plans. But it is comforting to know that new hands are ready to begin where the old ones leave off. Those called to the other side go but to new spheres of labour, and while they toil with better facilities none of their interest is lost in the undertakings of their successors in earthly things. Thus all good works begun by mortals are destined to completion, or at least to beneficial results ; for we do not suppose any organised effort that held good to the human race was ever complete. Were it so men would attain to a state wherein they would not need fellow aid. That life is long enough and good enough which inspires others to industry for the betterment of their kind.

DR. CARL DU PREL.

We have on so many occasions published translations of the writings of the above distinguished gentleman, who is one of the foremost exponents of a scientific and philosophical Spiritualism, that our readers will be interested in learning a little more about him. *Le Messenger* says :—"Baron Carl du Prel had already rendered his name celebrated throughout the German-speaking countries by remarkable scientific and philosophical works, when all of a sudden he took the world by surprise by publishing a series of Spiritualistic articles in different scientific periodicals, notably in the review called the *Gegenwart* (*The Present Time*). This created a great noise, for another *savant*, Edward von Hartmann, had announced simultaneously that the phenomena of Spiritism rested on a positive basis of facts, only denied that they were caused by spiritual agency ; whilst Du Prel attributed them outspokenly to a superhuman source. The latter did not stop here, but lent his powerful aid to the calling into existence of the *Spiritistic Review*, the *Sphinx*, which beyond all doubt is the ablest and most influential German exponent of the facts of modern Spiritualism and Spiritism. Du Prel wrote also a masterly article in *Über Land und Über Meer*, one of the most important publications of Germany, from which article we quote at haphazard the following thoughts : ' Spiritism must unavoidably lose footing if left much longer in the hands of an untutored public ; it is of the utmost importance that it should pass over into the hands of trained thinkers and experimenters of acknowledged probity and seriousness of disposition, men devoid of all bias and prejudice against the subject, in order to clear it of the excrescences which have already surrounded the kernel of truth with a hard shell of superstition and a network of fraud.' . . . ' It is certain that he who has made experiments in connection with Spiritism, will sooner or later accept its reality ; whilst, on the other side, it is equally safe to assume that its most rabid opponents have never studied the subject or examined its facts.' " The manifestations of Mr. Eglinton when in Austria first convinced Baron du Prel of the truth of the phenomena of Spiritualism.

WHO would not rather know for himself that the spirit of man lives as a conscious entity after death, than to accept the fact upon the statement of those living many hundreds of years ago ?

"WE might see for ourselves," says the Rev. J. P. Stuart, "that we are gaining a most glorious result in the demonstrations of the spiritual world that are given to men of every class ; for whether declarations of men who have passed into the other life are true or false, weighty or worthless, wise or nonsensical, one thing is gained by them. Henceforth the world shall know that death is neither a temporary nor an eternal sleep ; but that, when stripped of his mortal coil, 'a man's a man for a' that.' From henceforth it shall be *known* that the sphere of immortal life is contiguous to the sphere of mortal life, and that millions of spiritual beings, unseen and unknown, 'throng the air and tread the earth.'"

"PSYCHICAL RESEARCH" IN AMERICA.—We understand from a correspondent that a mass meeting of prominent American Spiritualists is to be held shortly to protest against the attitude of the Society for Psychical Research in that country. Mr. Wm. Emmette Coleman recently said in the *Religio-Philosophical Journal* :—"When I saw the announcement that the American Society for Psychical Research had selected for its president one so palpably unsuitable for the position as was Professor Newcomb, it surprised me greatly ; and, in common with many other friends of scientific psychical research, I felt that the society had from its very inception heavily handicapped itself in its quest of truth, by placing itself under the leadership of so incompetent a guide and mentor." The editor of the *Journal* in the same issue remarks :—"That the American Society for Psychical Research has from its inception been loaded with an incompetent and bitterly prejudiced president, is generally known. He has once more given grave cause for fear that, as far as he is concerned, the society was organised to suppress psychical phenomena and throw ridicule upon all who gave attention thereto. . . . In case the distinguished star-gazer declines to quit office, he should be removed as an 'offensive partisan,' unfit to be treated with further courtesy or consideration." It would almost seem that the term "psychical research" is synonymous with bitter opposition to everything spiritual.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.—*Extract from a Letter to A. Russel Wallace*.

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author. Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to 'The Book of Nature'*. By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals answer questions and spell out coherent communications.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulist,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many same and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, these physical manifestations. He is aware, even from recent experience, the impossibility of convincing anyone, by a

mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which, even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a dear and near member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums who are the instruments of an external agency, have more than once been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:—

HARRY KELLAR, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”

ADVICE TO INQUIRERS.

The Conduct of Circles.—By “M.A. (Oxon.)”

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not adding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.